

Historian's Office

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THE

Messenger,

A Timely Warning to a

Thoughtless World.

Independence, Mo. May 1879

to Elie Arson Pratt
read and hand this
to your

Neighbours

THE WAY OF RIGHTEOUSNESS.

Man, in the beginning, was created upon the plan of an eternal existence; his sinning adds nothing to nor takes anything from the endless durability of his future existence. He is in eternity, and by no possible means could he be put out of it. He may transgress the laws and commandments of God until Justice demand that he be banished from the face of his creator, possibly for ages, to be punished for deeds done in the body. But for all this, he is not annihilated nor anything takes from, nor added to, his eternal existence.

By his creator he was created good, but not perfect. His agency was given him and never will be taken from him, nevertheless he may allow himself to be led astray by the devil or his satellites, and follow them [in place of following Christ] until he find himself plunged into destruction. But this does not disrobe him of his free agency. His perfection is left to the option of his own personal will to choose, and work out, for himself, under the tuition of his creator, that desirable consummation.

Therefore we perceive by all the knowledge that we have of the works of God, that the means devised by him for the improvement and ultimate perfection of man is the very best adapted to accomplish that end. And by the use of that means a large portion of the human family will be made perfect as God in heaven is perfect.

The very condition of things through which sin entered the world, and death by sin, was necessary in the work of making man perfect as God is perfect. Sin having entered the world the goodness of God at once demanded that an effort be made to save the transgressor. The fall of man induced corruption of the flesh, which could only result in the death of the body. This hereditary corruption and its consequent death is not to be regarded as a punishment inflicted by God on mankind for the sin of one, but as a natural consequence of the corruption which Adam gendered in his flesh by eating unhealthy food; which corruption of flesh his posterity inherited from him with its consequent death.

Had it been in the power of God that by a mere effort of will he could have removed that corruption, his benevolence would not have failed to have done it. But this being impossible in the nature of things, the divine goodness has in its wisdom devised a practical rule of finally accomplishing that result. And in fact something more than that; for all who by obedience to the law will seek everlasting life will find it. It is therefore in no way improper to know that if any are lost in the end it is because they prefer corruption.

What the wicked desire for salvation is the worst of damnation. Now as death was the ultimate and inevitable consequence of sin, the life for which man was cre-

ated to live and enjoy could only be attained and brought about through a resurrection of the body; "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Therefore it is written "for as in Adam all die even so in Christ shall all be made alive" (1-Cor-15-22) The same apostle says that "this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'death is swallowed up in victory' [1a, 53, 54].

For Jesus Christ came into the world a prototype, and by example set forth and left on earth a sample of all the power of heaven in relation to the resurrection of the body, and life everlasting, saying to his witnesses, the Twelve, "I give unto you a commandment that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end." [Matt. 26-25]

Again, "whosoever will come after me let him deny himself, and take up his cross and follow me"; and again he said "take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Again; "if any man will come after me let him deny himself and take up his cross and follow me." And now for a man to take up his cross is to deny himself all ungodliness and every worldly lust and keep the commandments.

And again he said "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life [John 8-12]. To follow him is to practically follow his example, and he said in his preaching that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart already"—Matt. 5-30. Compare this with what he said "for a man to take up his cross is to deny himself of all ungodliness and every worldly lust; then the rule and doctrine of prohibition or eunuchism is made clear. For we well understand that the raging lust of the flesh existing with and between the two sexes is an attribute and fertile means of producing material continually for death to impose its grim ravages upon.

That lust that is as a thorn in the flesh of this world, and has germinated with carnality and belongs on the part and side of corruptibility, and we must crucify that lust, and abstain from lustful embraces with each other or otherwise we have no promises or assurance of entering either life or light, and keep in memory his words particularly wherein he said "I am the light and life of the world, and he that followeth me shall not walk in darkness, but shall have the light of life. Hear ye him again, 'The children of this world marry and are given in marriage, but they who shall be accounted worthy to ob-

tain that world through resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God being the children of the resurrection—Luke 20,34,35,36.

This being a day of warning but not a day of many words therefore we must haste. The latter day work of God in bringing about his righteous purposes upon the earth that everlasting righteousness may be established, is a matter of much thought and importance to us, and should be of much interest to all mankind. For in accordance with the prophets and signs of the times given us through them, we find that the set time has arrived for the everlasting covenant of God to be established with men, therefore God will again in these last days, and for the last time by the mouth of his servants call upon the inhabitants of the earth to repent; for it is the promise and decree of God that one portion of his covenant will again be gathered to the land of Missouri.

Therefore one of the purposes of the Almighty in sending his servant Joseph Smith as a prophet was to reveal the fulness of the Gospel; and that the time had arrived when the law that was given to multiply and replenish the earth should be abrogated, that all should become new in fulfillment of that which is written by the prophets from the beginning. For that the Lord said unto him “verily I say unto you if they reject my words and this part of my Gospel and ministry, blessed are ye; for they can do no more unto you than unto me, Doc.&Cov 5-14. And that by the abrogation of that law the curse of misery that he, the creator, had put upon woman might come to an end also, wherein he said to her “I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee”.

Who is so blind that cannot see that the woman living in harmony with the law of the fulness of the Gospel of Jesus Christ will not only redeem her from the pain of bringing forth children in sorrow and obliterate her lustful desires toward her husband and his ruling over her, but will be the only means of enabling her to enter into life everlasting. Likewise with fallen man not only that he should be redeemed from the blighting curse that he had brought on himself by hearkening unto the voice of his wife in relation to his partaking of the forbidden fruit, but that the earth also might be freed from the curse that was put upon it, and that it may cease from bringing forth thorns and thistles, and that it may become sanctified and celestialized for the everlasting abode of the redeemed of all nations.

Many of the prophets have described in glowing terms the beauty of a life devoted to chastity and it's soothing

requirements. Isaiah, the prophet, writes; "Thus saith the Lord, "Keep ye judgement and do justice, for my salvation is near to come and my righteousness to be revealed; for thus saith the Lord unto the eunuchs that keep my sabbaths and choose the things that please me and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters, I will give them an everlasting name that shall not be cut off".

Paul the apostle in his righteous contemplation says "For I know that in me dwelleth no good thing but that my members [those of his body] are warring against the law of my mind and bringing me into captivity to the law or sin which is in my members, and if I subdue not the sin which is in me but with the flesh serve the law of sin; O! wretched man that I am, &c." And he further dwells upon the subject and says "For to be carnally minded is death but to be spiritually minded is life."

For if ye live after the flesh unto sin ye shall die; but if ye, through the spirit, do mortify the deeds of the body then ye shall live unto Christ - Romans, chap. 7 & 8. At another time and place he said to his Corinthian brethren "Wherefore henceforth live no more after the flesh though we once lived after the flesh, yet since we have known Christ now henceforth live we no more after the flesh. Therefore if any man live in Christ he is a new creature; old things are passed away and all things are become new. 2nd. Cor. 5, 16, 17.

Those scripture quotations that are herein set forth for the consideration of the reader produce such an amount of testimony of what we must do, and what we must not do for us to become keepers of the law of the fulness of the Gospel, to keep his commandments, and become an undivided people both in spiritual and temporal things, with as many of the Gentiles as will repent, and obey the fulness of the Gospel as preached by Jesus Christ and the Apostles. The Lord God will, in accordance with his word and promises, deliver and gather together the pure in heart [from among the now different factions of latter day saints or Mormons] to the land of Missouri, with just as many of the Gentiles as will purify their hearts. Therefore it is written by the prophet "Behold my servant whom I uphold mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgement upon the Gentiles. I the Lord have called thee in righteousness and will hold thine hand and keep thee and give thee for a covenant to the people and to the Gentiles.-Isaiah, chap. 42.

Amos the Prophet says, "Surely the Lord God will do nothing until he revealeth the secret unto his servants the prophets." Consequently in 1829 the Lord chose Joseph Smith, Jun., and established him a prophet, and

then said through him "Wherefore I the Lord knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr. and spake unto him from Heaven and gave him commandments and also gave commandments to others that they should proclaim these things unto the world and all this that it might be fulfilled which was written by the Prophets, "The weak things of this world shall come forth and break down the mighty and strong ones that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of the Lord, even the Saviour of the world -that faith might also increase on the earth that mine everlasting covenant might be established.-Doc & Cov. 1-4.

In 1831 the Lord sent the Latter Day Saints to the land of Missouri with commandments to keep his laws, saying to them, "Hearken and hear O ye my people, saith the Lord your God; ye whom I delight to bless with the greatest blessings, ye that hear me and ye that hear me not will I curse that have professed my name with the heaviest of all cursings. Hearken O ye Elders of my church whom I have called; behold I give unto you a commandment that ye assemble yourselves together to agree upon my word, and by the prayers of your faith ye shall receive my law that ye may know how to govern my church and have all things right before me." -Doc. & Cov. 61-1.

But in consequence of vanity, unbelief and disobedience the whole church was soon brought under condemnation because they treated lightly the revelations that they had received, thereby polluting the land. Notwithstanding the decree of God is that the law of the fulness of the Gospel of Jesus Christ shall now begin to be kept on this land even as it [the law] was revealed to Joseph Smith, "The Lord hath said I will raise up unto myself a pure people that will serve me in righteousness. -Doc. & Cov. 97-4.

The prophets have borne testimony that Jesus Christ shall reign supreme, even King of Kings and Lord of Lords, and is God of the universe. We also learn from what is written that the Savior not only taught his disciples the law of his kingdom but made himself an example by his obedience to it, saying to the people "Follow me, for I do the will of my father which is in Heaven." There being a time, a season, and a purpose, in all things; and this world having passed through the time and season of its infancy and middle age, it has now arrived at its dotage in relation to carnality. That practical eunuchism is essential as a prerequisite mode -not ordinance- for entering the kingdom of Heaven as is shown so plain that though a fool should err therein, yet the prying mind of the honest will not fail to understand.

This mystery is hid only from those who love darkness

better than light, or that cannot, or will not endure to become a eunuch until the end, for the Kingdom of Heaven's sake. The Saviour in his speaking of that order of things said "There are some eunuchs which were so born from their mother's womb [we may safely announce that he was so born] and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake." Matt. 19-12.

The infidel portion of mankind who will not follow the example of Jesus Christ will not only be cut off from the face of the Earth, but banished from his presence also.

In consequence of the grace of God and his goodness to us, we do certify that the prophecies of the Prophets pertaining to the establishment of everlasting righteousness on earth, and the destruction of the wicked, are beginning to be fulfilled. For after the law of the fulness of the Gospel of Jesus Christ is plainly made known unto men if they reject it and harden their hearts against that law they are left without excuse, and woe unto them.

The Saviour said when on earth "This gospel of the Kingdom shall be preached for a witness unto all nations, and then shall the end come. Then shall swift and speedy destruction come upon all the wicked as a flaming fire upon a chaff pile, and the fulness of the wrath of God will come in upon the Gentiles when they are fully ripe in unrighteousness." "For" saith the Prophet Moroni "now we can behold the decrees of God concerning this land, North America, that it is a land of promise, and whatsoever nation shall possess it shall serve God or they shall be swept off when the fulness of his wrath shall come upon them, and the fullness of his wrath cometh upon them when they are ripened in iniquity, for behold this is a land which is choice above all other lands, wherefore he that doth possess it shall serve God or be swept off, for it is the everlasting decree of God. - 1st chap. Eth - Book of Mormon.

The prophet Isaiah says "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of the Lord, and shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness will he judge the poor, and reprove with equity the meek of the earth, and he shall strike the earth with the rod of his mouth, for as he speaks so will it be done and with the breath of his lips shall he slay the wicked.

In consideration of this subject, and in taking a further view of the whole matter, it becomes plain that the law of Christ is the law of a Celestial Kingdom, and its order, organization, and fruits, differ from all other kingdoms of

earth.

This can be easily understood from what is written in the scriptures in relation to this subject, and all them - whether few or many - who have received and been faithful in keeping that law, and all they who will become keepers of that law, are disciples of Jesus Christ, and are worthy subjects of the Kingdom of Heaven, and will enter therein as soon as it is set up. In conclusion we will bring forth and take into consideration the substance, meaning, and powers that are embodied in the parable spoken of by the Saviour wherein he said "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole were leavened."

Seeing that this parable has an allusion to the whole world though divided into three parts, each part being represented by the figure of a measure of meal. In order to fully comprehend the whole matter it is essential for two lines, to be drawn to divide the three measures of meal; but as the first measure comprehends the beginning, and the third one the end of the world, then, as this, two lines will divide them:



It is sufficient for my purpose to examine the particulars of each of those measures of meal in relation to light and darkness; life and death; righteousness and wickedness.

Therefore we shall begin to examine into the merits of the first measure of meal, and the meaning of the second and middle measure; and finally, the third and last.

To be altogether sure that the gospel of life and salvation was preached in the infancy of the world, read Gen. 5th Chap. 43 ve; where it says, "and God cursed the earth with a sore curse, and was angry with the wicked; with all the sons of men whom he had made, for they would not hearken unto his voice nor believe on his only begotten son even him who he, God, declared should come in the meridian of time who was prepared from before the foundation of the world, and thus the Gospel began to be preached from the beginning being declared by holy angels sent forth from the presence of God.

We have it plainly before us that the Gospel was preached from the beginning, and it being the gospel of the Kingdom of Heaven, transferred from Heaven to Earth, and was destined to act the part of fermentation in the measure of meal as represented in the parable; then let us make some inquiry pertaining to its ability and powers. and let Paul, one of the faithful followers and witnesses of Jesus Christ, answer the question of that inquiry. He says it - the Gospel - is the power of God unto salvation to all that believeth. At another time we [meaning the Gospel preachers] are unto God

a sweet savor of death unto death, and to the other the savor of life unto life of Christ [he, Christ, being the life of the world] in them that are saved, and in them that perish; to the one we are the savor of death, and to the other the savor of life unto life.

The inference to be drawn from this is so overwhelming that the Gospel was preached that its wondrous powers would act the part of leaven spoken of in the parable, and the measure of meal as a figure answering as the people of the world, and is so plain that all that is needful is investigation.

Let us investigate and learn some of the results that occurred in the day and time of the first division of the three measures of meal. But then, as now, in relation to light and darkness the majority of mankind were very wicked, and they hardened their hearts against that which had in it functions, the ability and power, through their repentance and obedience to a righteous law to revolutionize and redeem them from darkness to the marvellous light of the Kingdom of Heaven.

But they (by their free agency, of course) choose darkness rather than light because their deeds were evil.

However many individuals of those days and of that time [we know not the exact number] obeyed the law and ordinances of the Gospel, and so found favor in God and built a city of holiness, a reality for themselves and a likeness of that which is to come, and so secured unto themselves and now wear the diadem and seal of an insurance of coming into the Kingdom of Heaven when it is set up on earth as spoken of by the prophet Daniel; but the wicked and disobedient portion of mankind in those days persisted in their wickedness until the God of Heaven said unto Noah, "The daughters of thy sons have sold themselves, [to the violent party we infer] for behold mine anger is kindled against the sons of men for they will not hearken unto my voice therefore I will bring in a flood of water upon the Earth to destroy all flesh wherein is the breath of life, from under Heaven every living thing that liveth on the face of the Earth shall die."

A reality with them as a punishment inflicted for their disobedience to a righteous call, also leaving a fac-simile of that which is to come. But hear the boastings of those wretched beings; how they boasted against the Law of Life and Light.

As soon as Noah began to warn them they said, "Have we not taken unto ourselves the daughters of men, and are we not eating and drinking, and marrying and giving in marriage, and our wives bear unto us children and they are mighty men?" But notwithstanding their boasting of their wives, children, marriages, eating and drinking &c, yet in the economy of an all-wise and just

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God, in consequence of their disobedience and abominable wickedness, the Creator of Heaven and Earth brought in upon them a flood of water which blotted them from the face of the Earth.

We have now investigated the operation of the leaven as hid in the first measure of meal. We will now pass to the second or middle measure of meal as given in the parable. In the meridian of time, and within the day and limits of the second or middle measure of meal, came into the world that individual whom God had made known to man soon after he fell as being an individual set apart that he and his posterity should believe in forever: Gen. 4 7&8, New Trans.

After this individual, Jesus Christ, had grown up to manhood, having been immersed in water he began to preach and say to the people, "repent ye for the Kingdom of Heaven is at hand." We will take it for granted that he knew that he was, and is, the King of that Kingdom, for on being asked by Pilate the question, "Art thou a king?" his answer was "To this end was I born!"

Upon another occasion he said, "All that ever came before me that did not testify of me were thieves and robbers." We may safely add that all that come after him that do not testify of him are likewise thieves and robbers. To testify of him is to witness under the influence of the Holy Ghost that he is the light and life of the world, and king of the Kingdom of Heaven.

In consideration of this part of the subject he said "From the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force."

In the day of the operation of the leaven hidden in the second measure of meal we may not fail to notice a statement made by one of the holy prophets that was of the Nephites; he says "Wherefore I write unto my people, yea unto all those that shall receive hereafter these things which I write, that they may know the judgments of God; that they come upon all nations according to the word which he [God] hath spoken "say unto the righteous that it is well with them for they shall eat the fruit of their doings; but woe unto the wicked for they shall perish." Book of Mormon.

Paul, one of the Gospel preachers in the meridian of time, says "The Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom." Being conscious that he had by his obedience to the law of the Gospel of Christ secured unto himself a righteous crown, announces the fact that there is laid up for him a crown of righteousness, which the Lord, the righteous Judge should give him at that day.

The announcement points to a day in the future, but just at what period of time he saw fit not to say; but let

us put with this what the Son of God said in favor of rewards for purity, and then we have before us that part of this subject clear.

Peter, another one of God's servants and follower of Jesus Christ, said to him "We have forsaken all and followed thee: what shall we have therefore?" And Jesus said unto them "Verily I say unto you that ye who have followed me shall in the resurrection, when the Son of Man shall come, sitting on the throne of his Glory [or Kingdom] ye shall also sit upon twelve thrones judging the twelve tribes of Israel; and every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." [A good promise is that.]

With a short annotation in consideration of the banishment and punishment of the core portion of the wicked living at that day and time of the second or middle measure of meal, and in the meridian age of the world and then we have investigated the leading particulars sufficient for our purpose in relation to the salvation and damnation of mankind that lived in that age of the world.

Hark and hear what the Saviour of the world said to the abominable portion of mankind living in the day of the middle measure of meal, and contemporary with himself. He said to them, face to face, "Woe unto you Scribes, Pharises, and hypocrites, for you shut up the Kingdom of Heaven [by their wicked influence most surely] against men, for ye neither go in yourselves neither suffer ye them that are entering to go in: you are fools and blind, you serpents and generation of vipers; how can you escape the damnation of Hell."

He then wept in consequence of the universal disobedience of the hard hearted of the middle measure of meal and the wickedness of the inmates of the, then, great city of Jerusalem, (for that was their centre)

But he, foreseeing the unavoidable destruction, misery, and woe, that was destined to overtake them; proclaimed in language pregnant with sympathy and sorrow; "O Jerusalem! Jerusalem! You who will kill the prophets and will stone them who are sent unto you! How often would I have gathered your children together, even as a hen gathereth her chickens under her wings, but you would not. Behold your house is left unto you desolate!" Matt. 53rd Chapter.

The historical account of that people is so universally known by every observing individual in regard to their punishments through ages; their overthrow, and the downfall of their city with its long protracted desolation, &c., therefore we infer that it is futile for us to offer any further comments upon the salvation and damnation of the

people that lived in the middle age which is represented by the middle measure of meal.

We now propose to enter into a scriptural and prophetic investigation of the results of the operation of the leaven hidden in the third, and last measure of meal. In this period of time, which we may call the last age, or dotage of the world, we find ourselves now living.

It is in discharge of our duty, and for your consideration that this little book is laid before you. Many of the prophets have written of important things that should occur in the last days. Perilous times shall come, and, like a stupor; penetrate all nations, like a pestilence, increasing its ravages with time.

Then shall we hear of wars and preparations for war, earthquakes, famines, starvation, singeing and destructive fires, drenching and inundating rain storms, suffocating and blighting winds, hot and scorching heat, freezing and oppressive cold, paralysis in the circulation of money, bankruptcy and a palsied people, and everything calculated to cause men's hearts to fail in all financial pursuits:—truly these are the last days!

Hear the word of the Lord in this, our day, as near back as 1829. Behold a marvellous work is about to come forth from among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before the Lord at the last day.

“Verily I say unto you that woe shall come upon the inhabitants of the Earth if they hearken not unto my words. O this unbelieving and stiffnecked generation! Mine anger is kindled against them * * * for a desolating scourge shall go forth amongst the inhabitants of the Earth, and shall continue to be poured out from time to time if they repent not, until the Earth is empty and the inhabitants thereof are consumed and utterly destroyed by the brightness of my coming. Behold this is mine authority, and the authority of my servants, and preface unto the book of my commandments which I have given them to publish unto you, O inhabitants of the Earth; wherefore fear and tremble O ye people for what I, the Lord, have decreed in them shall be fulfilled. Verily I say unto you that they who go forth bearing these tidings unto the inhabitants of the Earth, to them is power given to seal both on Earth and in Heaven the unbelieving and rebellious yea verily to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure.” Book Doc & Cov.

In harmony with the fact of the ultimate and final destruction of the wicked hear the statement of the prophet Nephi; he says “Yea they have all gone out of the way, they have become corrupted because of pride, and of false teachers, false doctrines and false churches which have become corrupted and lifted up because of pride, they are

puffed up, they rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing, and they persecute the meek and poor in heart because in their pride they are puffed up. They wear stiff necks and high heads; yea and because of pride and wickedness and abominations and whoredoms, they have all gone astray, save it be a few who are the humble followers of Christ; nevertheless they are led that in many instances they do err because they are taught by the precepts of men. O! the wise and the learned, and the rich that are puffed up in the pride of their hearts, and all those who preached false doctrines, and all those who commit whoredoms and pervert the right way of the Lord; woe, woe, woe, be unto them, saith the Lord God Almighty, for they shall be thrust down to Hell * * * for the day shall come that the Lord God will speedily visit the inhabitants of the Earth, and in that day that they are fully ripe in iniquity they shall perish." Book of Mormon.

In harmony with this part of our subject another prophet has written this; "And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them; and the fulness of his wrath cometh upon them when they are ripened in iniquity; for behold this is a land which is choice above all other lands wherefore he that doth possess it shall serve God or shall be swept off, for it is the everlasting decree of God."

Malachi, another of the ancient prophets of the Lord, has given us such a plain historical, and prophetic account of the final end, and destruction of the wicked at the end of the world, and such a plain and plausible figure as a representation of the commencement of the upbuilding of Zion in the last days, a holy city as a preparation for the reception of the Lord of Earth; the commencement of the millenium, and that the Earth may rest for the space of a thousand years.

We shall bring his statements into close and particular notice. He says; "Behold the day cometh that shall burn as an oven, and all the proud, yea and all the wicked, shall be stubble, and the day [or the fire of that day] shall burn them up, saith the Lord of hosts, that it shall leave neither root nor branch."

At what day are we to understand from the prophet that the day spoken of shall commence? He only says that such a day should come to pass in the future; now are we safe in saying to you reader that the day that he had reference to did commence in the age and date of this world 1830, and will come to an end at the period of the second coming of Jesus Christ the Redeemer of the world. We have now come to the end of the wicked and their wickedness; for their bodies are now burned to ashes as were the Sodomites. Now let us hear what the

same prophet says of the just; "But unto you who fear my name shall the sun of righteousness arise with healing in his wings and ye shall come forth and grow up as calves of a stall and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts." Malachi.

Reader let us now consider what the Lord said unto Enoch in relation to this all-important subject; "And the Lord said unto Enoch 'As I live then so will I come in the last days, in the days of wickedness, and vengeance * * * and righteousness and truth will I cause to sweep the Earth as with a flood, to gather out mine own elect from the four corners of the Earth unto a place which I shall prepare, a holy city, that my people may gird up their loins and be looking forth for the time of my coming.'"

We are consciously persuaded to believe that you cannot now fail to see and understand that this city of holiness is to be built up between this and the time of the second coming of the Lord, and that it will be built up by a holy people; yea by a people that are one in all things save that of their own personality."

The Lord continues his promises to Enoch, saying, "For there shall be my tabernacle and it shall be called Zion, a New Jerusalem." And he further said to Enoch "Then shall you and all your city meet them there."

The reader will not forget that this Enoch and the inhabitants of his city are all individuals who worked out their salvation by being virtuous followers of Jesus Christ in the first age of the world, and time of the first measure of meal, a few hundred years before the flood.

But let us go on and hear the remainder of the Lord's promises to them; he says "And we [that is Jesus' and Enoch's Zion] will receive them into our bosom, and they shall see us, and we will fall upon their necks and will kiss [with a holy kiss of course] each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creation which I have made and for the space of a thousand years shall the Earth rest."

In harmony with this portion of our subject let us consider what the Lord said in June 1831. He then said "Hearken O ye people who profess my name, saith the Lord your God, for behold mine anger is kindled against the rebellious and they shall know mine arm, and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me and keep my commandments the same shall not be saved." Doc. & Cov. 56.

And again the Lord in 1830 said "Ye [meaning his gospel ministers] "are called to bring to pass the gathering

of mine elect, for mine elect hear my voice and harden not their hearts wherefore the decreë has gone forth from the father that they [the elect] shall be gathered in unto one place upon the face of the Earth to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked for the hour is nigh and the day soon at hand when the Earth is ripe and all the proud, and they that do wickedly [do you reader notice how perfectly this agrees with Malachi's prophesy about the proud, the stubble, and the burning up of the wicked] shall be as stubble and I will burn them up" saith the Lord of hosts that wickedness shall not be on the Earth * * * for I will reveal myself from Heaven with power and great glory with all the hosts thereof and dwell in righteousness with men on Earth a thousand years and the wicked shall not stand. Hark now O ye Gentiles and you wicked ones, and be ye well assured that we, for your sakes, have taken all pains and thought in the nature of things that are possible after being aided by divine goodness and directed by that spirit which leads to all truth, to embody and set forth those great prophetic realities of the prophets, both of ancient and modern times, many of which have been buried in obscurity for ages through the baneful influence of the powers of darkness, but; the power of light having triumphed; we are, at last, able to lay them, in all their purity, before the world.

These prophesies have borne testimony to the promises of God in relation to the deliverance of the righteous, their ultimate deliverance from all sorrow, pain, and death; and also as witnesses of the Lord. They also testify of the wicked and their abominations, their desolation and final end followed by destruction emanating from that God that doeth all things good.

Open your blinded eyes and see and appreciate the awful destruction that is now soon to come upon the heads and bodies of all the wicked in the last days, and in which we are now living. "And with the axe laid at the roots of every tree that will not bring forth good fruit will [as the Lord hath said] be hewn down and cast into the fire, "Ye are my witnesses" saith the Lord "and my servant whom I have chosen that ye may know and believe me in all things, whatsoever I, God, have said through the prophets, and understand that I am he, and before me there was no God formed, neither shall there be after me." Isaiah.

Again, "hear ye deaf and look ye blind that ye may see, for I the Lord will send my servant unto you who are blind, yea a messenger to open the eyes of the blind and unstop the ears of the deaf and they shall be made perfect notwithstanding their blindness if they will hearken unto the messenger, the Lord's servant. We

advise the reader to search the scriptures and read Isaiah 42nd chapter. In consideration and for the consolation of the pure in heart, lift up your heads, be strong and faithful in all things that are leading you into eternal life for your redemption from all sorrow, sickness, and death, is near at hand.

Yea the time is near when there shall be no liar left on the Earth to deceive you; no hypocrite to seduce you; no robber to plunder you; no thief to rob you; no murderer to hurt you; none to oppress you; no whoremonger to defile you; your peace and safety will be endless.

The time is near at hand according to all the prophets and the signs of the times, when the Lord shall, with his matchless strength, obliterate and blot out wickedness from the face of the Earth, leaving nothing of them save ashes to be trodden under the feet of the just.

In consequence of his unhallowed wickedness and disobedience to a righteous call, his body is burned and ground to a powder, and the eternal portion of him banished from here and sent into the region of outer darkness.

For know this that every soul is endlessly free to choose for themselves what they will be; but if you pursue the broad and downward road bye and bye in Hell you will find your last abode.

A word more on the consequences of undefiled chastity and purity of the body, the doctrine and law of Christ pertaining to the resurrection and life everlasting; then this little publication will be ready for the investigation of mankind. We invite the attention of the reader to what the Lord said in 1831; 'Hearken O ye my people and ye Elders, listen together, and hear my voice while it is called to-day, and harden not your hearts for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world, a light that shineth in darkness and the darkness comprehendeth it not. I came unto mine own (the Jews) and mine own received me not, but unto as many as received me gave I power to do miracles and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world to be a light to the world, and to be a standard for my people, and for the Gentiles to see it, and to be a messenger before my face to prepare the way before me, wherefore come ye unto it.' Doc. & Cov. 45th chap.

This agrees with a passage in Isaiah saying "I the Lord have called thee in righteousness and will hold thee by the hand and will keep thee, and will give thee for a covenant of the people for a light unto the Gentiles * * * and they shall be made perfect notwithstanding their blindness if they will hearken unto

the messenger, the Lord's servant." Isaiah 42nd chap.

In consideration of pure and undefiled chastity in both men and women let us hear what the Lord and Saviour said in relation to that subject in 1831; "Verily I say unto you, as I have said before, he that looketh on a woman [wife not excepted] to lust after her; or commit adultery in their hearts; they shall not have the spirit but shall deny the faith." Book of Doc. & Cov. 63rd chap.

The Lord God has also spoken on this subject in words to this effect; "I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me. Thus saith the Lord of hosts, for behold I, the Lord, have seen the sorrow, and heard the mourning, of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands."

Should not woman delight herself by coming to the true order and law of unadulterated chastity that her Creator so delights in? Likewise should not the husbands become keepers of the celestial law that demands chastity, that the sorrow and mourning of the daughters of the Lord's people may come to an end forever?

It is here perceived that marriage is no insurance against the whoredom of the parties, and when compared with what the apostle Paul and Jesus Christ taught, then that fact is plainly shown. Paul says "Marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge."

It is well for mortals to consider the fact that Adam fell thus making man a heir to sinful flesh, and that Jesus died to relieve us from the consequences of that sin.

Change of circumstances alter cases; yet, notwithstanding this the decrees of God are immutable. Jesus said "The children of this world marry and are given in marriage, but they who shall be accounted worthy to obtain that world through resurrection from the dead neither marry nor are given in marriage."

Paul says "They who have wives shall be as though they had none, for ye are called and chosen to do the Lord's work." Again he says, "Depart ye not from the other except it be with consent for a time that ye may give yourselves to fasting and prayer, and come together again that Satan tempt ye not for your incontinency."

What meaning are we to attach to the prophet's words? We can readily show where the husband and wife come into the everlasting covenant with God to live to the law of chastity and thereby become undefiled and wise virgins.

In any case where lustful passions are strong with the parties, the preacher advises them to separate and pass some time in prayer and fasting before coming together again. Read 1st Cor. 7.5.

The same inspired preacher in the instructions he gave to

his son Timothy said, "Flee youthful lusts; treat the elder women as mothers, the younger as sisters with all purity."

This was equal to saying, -lust not after women for anything appertaining to marriage purposes. He advised his son to refuse the younger widows for when they began to wax wanton against Christ they will marry having damnation because they have cast off their first faith.

The reader is invited to accompany us while we investigate the full meaning of these words. We find Paul warning his son against certain kinds of widows, viz- those who had cast off their first faith; now we understand that the thing mentioned is useless and like unto chaff although he says when these widows begin to wax wanton (wanton for what?) against Christ and the covenant in which they have agreed with God to keep the law of chastity. In breaking this covenant they turn against the law of Christ, they will marry having damnation because they have cast off their first faith.

We know of no other rule of action whereby widows or any others can become inheritors of damnation than by deviating from the law of Christ which demands strict chastity. These individuals must therefore have been included in the same covenant with himself which enforced chastity; but, having given themselves up to lustful desires, they turned aside after Satan to the old wallowing place. See Cor.

And again in consideration of the truth of this doctrine read the first five verses of the 14th chap. Rev., wherein he says, "And I looked and lo a lamb stood on the mount Sion and with him a hundred and forty and four thousand having his father's name in [not on] their foreheads * * * these are they which were not defiled with women, for they are virgins; these are they which follow Christ whithersoever he goeth. These were redeemed from among men being the first fruits unto God and unto the Lamb; and in their mouth was found no guile for they are without fault before the crown of God."

A word in relation to the redemption of Zion. Jesus; our Saviour, said that man should live by every word that proceedeth from the mouth of God, and in addition to what the Lord hath said through the ancient prophets let us consider what the prophet Joseph Smith declared. The Lord said through him "That the works and designs and purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are stait and his course is one eternal round; and this generation shall have my words through you, [Joseph Smith] and in addition to your testimony

the testimony of three of my servants whom I shall ordain, unto whom I will show these things, and they shall go forth with my words that are given through you yea they shall know of a surety that these things are true for from Heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive the same testimony among this generation." Book of Doc. & Cov.

Respecting the gathering together of saints at the last days, the upbuilding of a holy city and the redemption of Zion &c., let us investigate what the Lord said by the mouth of Joseph the prophet in relation to this subject.

After establishing many branches of the main church in the eastern states by the Elders, the Lord saw fit to command them to assemble themselves together in the state of Missouri, at the same time instructing them in the course they should pursue in both spiritual and temporal affairs, that they might become a holy people, wherefore he said unto them, "Verily I say unto you I will show unto you wisdom in me concerning all the churches inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I (God) may build them up unto my name upon holy places * * * therefore a commandment I give unto all the churches that they shall continue to gather together unto the place which I have appointed, nevertheless as I have said unto you in a former commandment, let not your gathering be in haste nor by flight but let all things be prepared before you observe the commandments which I have given concerning these things, which saith, or teacheth to purchase all the lands by money which can be purchased for money in the region round about the land which I have appointed to be the land of Zion for the beginning of the gathering of my saints, all the land which can be purchased in Jackson County [Mo.] and the counties round about, and leave the residue in my hands." * * * *

"There is even now already in store [among the branches] a sufficient, yea even abundance, to redeem Zion and establish her waste places no more to be thrown down, were the churches who call themselves after my name willing to hearken to my voice. And again I say unto you those who have been scattered by their enemies it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over you according to the laws and the constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh according to just and holy principles that every man may act in doc-

trine and principle pertaining to futurity according to the moral agency which I have given unto them that every man may be accountable for his own sins in the day of judgment * * * what I have said unto you must needs be that all men may be left without excuse, that wise men and rulers may hear and know that which they have never considered that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked saith your God." Book of Doc.&Cov. Chap 99.

Now in relation to the differences that arose between those two parties in the days mentioned namely the Saints and the Missourians, we shall condense the whole matter in a few words for the consideration of both parties. In consequence of the slothfulness of the Saints in keeping all the commandments which their God had given them he suffered their enemies to maliciously go against them and drive them away from the land which he [God] had promised them for an everlasting inheritance upon the condition of their faithfulness in keeping good all the commandments and instructions that he had given them, and we are prepared to say to the sinner of either party that on the condition of their repentance and conformance with the doctrines as preached by John, Peter, Paul, and Jesus Christ, hangs their redemption.

By doing this you may secure to yourselves a crown of righteousness which you will receive at the coming of Jesus Christ, and that coming is near at hand.

We are equally prepared to say, on the other hand, that if you will not do this the time is even now at hand when you, and all other unrelenting individuals, will be swept off of the face of the Earth by an almighty God.

Hear the word of the Lord and consider the great promise he makes to all mankind; "Verily thus saith the Lord, it shall come to pass that every soul that forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am the true light that lighteth every man that cometh into the world." Book of Doc.&Cov. chap.89.

Hear what he hath said in regard to those who were commanded to keep his commandments; "Verily I say unto you concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance, I, the Lord have suffered the affliction to come upon them wherewith they have been afflicted in consequence of their transgressions * * * behold I say unto you there were jarrings and contentions and envyings and strife, and lustful and covetous desires among them, therefore by these things they polluted their inheritance * * * notwithstanding their sins my bowels are

filled with compassion towards them. I will not utterly cast them off, and in the days of wrath I will remember mercy; and now I [the Lord] give unto you a word concerning Zion. Zion shall be redeemed although she is chastened for a little season * * * I will raise up unto myself a pure people that will serve me in righteousness * * * therefore let your hearts be comforted concerning Zion for all flesh is in mine hands; be still and know that I am God. Zion shall not be moved out of her place notwithstanding her children are scattered they that remain and are pure at heart shall return and come to their inheritance, they and their children with songs of everlasting joy to build up the waste places of Zion; such as the places of far west Independence and Adam-on-Diamman &c."

"Verily I say unto you my friends behold I will give unto you a revelation and commandment that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren who have been scattered on the land of Zion being driven and smitten by the hands of mine enemies on whom I will pour out my wrath without measure."

It will here be nothing amiss for both writer and reader to remember that God is God and that he fulfilleth all his promises made unto the children of men, and that for the past few years he has been pouring out his wrath by measure upon guilty sinners, then O! man what will be the result when he pours it out without measure!

"In mine own time" saith the Lord "for I have suffered them thus far that they may fill up the measure of their iniquity that their cup might be full, and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement because they did not hearken altogether unto the precepts and commandments which I gave unto them * * * but verily I say unto you I have decreed that your brethren which have been scattered shall return to the land of their inheritance and build up the waste places of Zion for after much tribulation, as I have said unto you in a former commandment, cometh the blessing."

"Behold this is the blessing which I have promised after your tribulation and the tribulation of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless if they pollute their inheritance they shall be thrown down for I will not spare them if they pollute their inheritance. Behold I say unto you the redemption of Zion must needs come by power therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel and of the seed of Abraham and ye must needs be led out of bondage by power and with an outstretched arm, and as

your fathers were led at the first even so shall the redemption of Zion be."

Many of the prophets have testified to the fact of the Lord having sent this individual as a forerunner before the second coming of the Lord that all things may be set in proper order and a people and place prepared for his reception. This is so plain that none can easily fail to comprehend it particularly as some of the prophets have so carefully delineated his character.

Malachi says "Behold I [God] will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold he shall come saith the Lord of hosts." Isaiah 3rd chap.

Isaiah also writes "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots and the spirit of the Lord shall rest upon him the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor and reprove with equity the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips will he slay the wicked, and righteousness shall be the girdle of his loins and faithfulness the girdle of his reins * * and he shall set up an ensign for the nations and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Chap. 11.

Read his 42nd chapter in which he says "Behold my servant whom I uphold mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment to the Gentiles * * * I, the Lord, have called thee in righteousness and will hold thine hand and will keep thee, and give thee for a covenant of the people for a light of the Gentiles * * * Hear ye deaf and look ye blind that ye may see, for I will send my servant unto you who are blind, yea a messenger to open the eyes of the blind and unstop the ears of the deaf, and they shall be made perfect notwithstanding their blindness if they will hearken unto the messenger, the Lord's servant."

The prophet Joseph Smith in writing to W. W. Phelps said "Thus saith the still small voice which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying, "And it shall come to pass that I, the Lord God, will send one mighty and strong holding a sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth to set in order the house of God, and to arrange by lot the inheritance of the saints.' These things I say not of

myself therefore as the Lord speaketh he also will fulfill." Mem. J. S. Vol. 14.

Christ says "Give heed to my words, write the things which I have told you and according to the time and the will of the Father they shall go forth unto the Gentiles, and whosoever will hearken unto my voice and repenteth and is baptized, the same shall be saved; search the prophets for many there are who testify of these things." Book of Mormon, page 530.

He also says, "Behold my servant shall deal prudently; he shall be exalted and extolled and be very high; as many were astonished at thee, his visage was so marred, more than any man, and his form more than the sons of men; so shall he sprinkle many nations; the Kings shall shut their mouths at him for that which had been told them shall they see, and that which they have not heard shall they consider. Verily, verily, I say unto you all these things shall come even as the Father commandeth me. Then shall this covenant which the Father hath covenanted with his people be fulfilled, and then shall Jerusalem be again inhabited with my people, and it shall be the land of their inheritance * * for in that day for my sake shall the Father work a work which shall be a great and marvellous work among them, and there shall be among them who will not believe it although a man shall declare it among them; but behold the life of my servant shall be in my hand therefore they shall not hurt him; I will heal him for I will show unto them that my wisdom is greater than the cunning of the Devil, therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring them forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people." Book of Mormon, page 526 & 527.

The prophet Zachariah in writing of the last days says, "Thus saith the Lord, 'I am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth * * * thus saith the Lord of hosts 'Behold I will gather my people from the east country and from the west country and will bring them and they shall dwell in the midst of Jerusalem, and they shall be my people and I will be their God in truth and in righteousness.'" chap. 8.

You Gentiles have weltered on paying no heed to the Saviour's words wherein he says "I am the light of the world and he that followeth me shall not walk in darkness, but shall have the light of life."

But you cry "Lord! Lord!" and still keep blundering on the downward road. Do you never consider the fact that it is just as impossible for you to be saved without Christ as for a child to be born without a mother? You are now being called upon for the last time to turn to God, and, with full hearts, comply with the ordinances instituted by him for

the benefit of the relenting.

The scales shall then drop from your eyes as they did from the apostle Paul's; you shall walk in the light of life and your rest will be glorious, and as a reward for righteousness you shall receive a crown and everlasting life.

Your time is short for it is the decree of God that this earth shall be cleansed of the last mite of wickedness, and the time is near at hand, yea even at our doors, when this world will become virginized, and none but virgins can remain upon it, therefore awake all ye slumbering virgins trim your lamps, and have them burning.

The parable of the ten virgins, spoken of by the Lord, is in force, for the Bridegroom is soon to make his appearance (therefore be ye ready, for the world is ripe in iniquity and the laborers of the eleventh hour are at work; harvest hands reaping wheat soon to be gathered into the Lord's garner, the tares left in the field ready to be burned; thus will be the end of the wicked.

All those who obey God will be gathered together, and the gates of Hell will not prevail against them, while on the other hand all those who will not obey God will be as chaff burned in the field that is their tabernacle, and their spirits sent out of the world, and thus shall be the end of all things when the earth shall rest for a thousand years relieved from the great burthen of sin which it is now groaning under.

JAMES HUTCHINS.

THE END.





